little about Jewish history can be divined. Nos. 725 and 749b may show that the
tenth legion had custody of balsam production in the region after A.D. 70. The
editors provide in a brief excursus an interesting reconstruction of the date of the fall
of Masada (pp. 21–3), an intensely debated topic on which the new documents do
not shed any great illumination (although the find of a letter addressed to Julius
Lupus (no. 724), who is known to have been in Egypt in February A.D. 73, may
support those who continue to trust the date given by Josephus).
This is a commendably careful and thorough publication of a large amount of
material. It is no fault of the editors that, despite heroic efforts, the documents have
proved rather unenlightening.

Oxford Centre for Postgraduate Hebrew Studies

MARTIN GOODMAN

ARNALDO MOMIGLIANO, Alien Wisdom: The Limits of Hellenization. Cambridge

Momigliano’s study of the attitude of the Greeks to other civilizations was hailed
as a classic on its first publication, and its exceptional breadth of vision still strikes
the reader as extraordinary fifteen years on. The two chapters on Jews (about one
third of the book) distil much of Momigliano’s learning about Jewish history, which
can otherwise only be culled from the disparate articles in his Contributi. But it is an
added bonus for those engaged in Jewish studies that his masterly analysis of the
Jews and Judaism in Greek eyes is placed alongside equally acute studies of Romans,
Celts and Iranians. This reissue in paperback of an important book is very welcome.

MARTIN GOODMAN

NATALIO FERNÁNDEZ MARCOS and JOSE RAMON BUSTO SAIZ, El Texto Antioqueno de
la Biblia Griega, 1: 1–2 Samuel (Textos y Estudios ‘Cardenal Cisneros’ de la Biblia

Anyone who has consulted the fascicle containing 1–2 Samuel in the larger
Cambridge edition of the Septuagint will have noticed the many interesting variants
attested in the small group of five (sic) manuscripts designated there as boc2e2
(Rahlfis 19, 108, 82, 93, 127 respectively). The association of these manuscripts with
the ‘Lucianic’ recension goes back to Ceriani (1863), and twenty years later de
Lagarde published an edition of this recension in his Librorum Veteris Testamenti
Canonicorum Pars Prior Graece. Though useful in that it drew attention to this
intriguing text type, de Lagarde’s edition has a number of drawbacks, not least the
fact that he unfortunately failed to recognize that the text of the manuscripts he was
using only became ‘Lucianic’ from Ruth 4:11 onwards.
It was Barthélemy’s Les devanciers d’Aquila (1963) which brought back once again
into scholars’ awareness the importance of this text; in this work—which has proved
revolutionary for Septuagint studies—he argued that in some books the late
manuscripts with the ‘Lucianic’ (or, better, ‘Antiochene’) text alone preserved the
original Septuagint, which had elsewhere in the manuscript tradition been con-
taminated by an early hebraizing recension which he designates the Palestinian, or
kai ge, Recension. Although some of Barthélemy’s claims have required modific-

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